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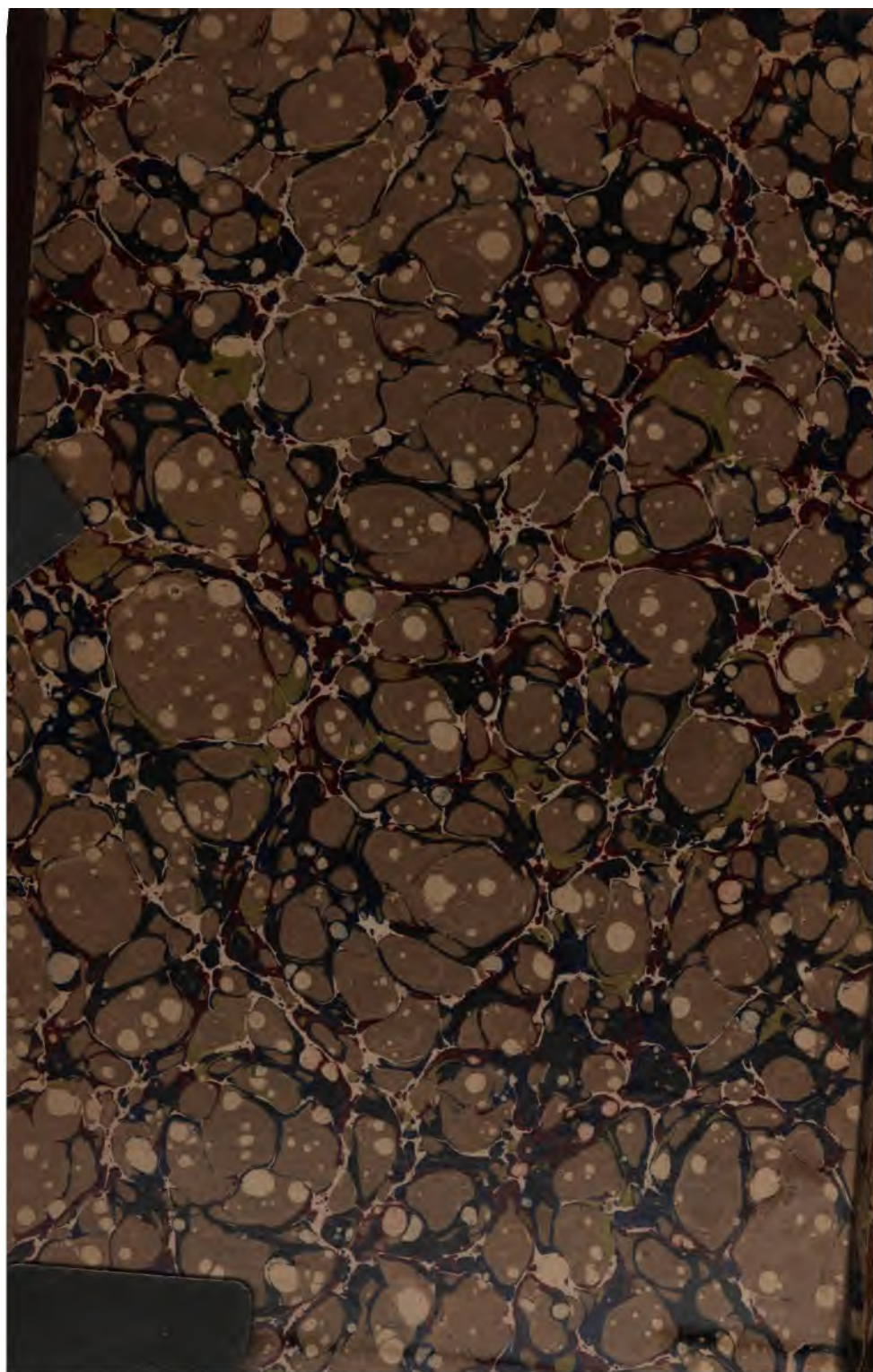
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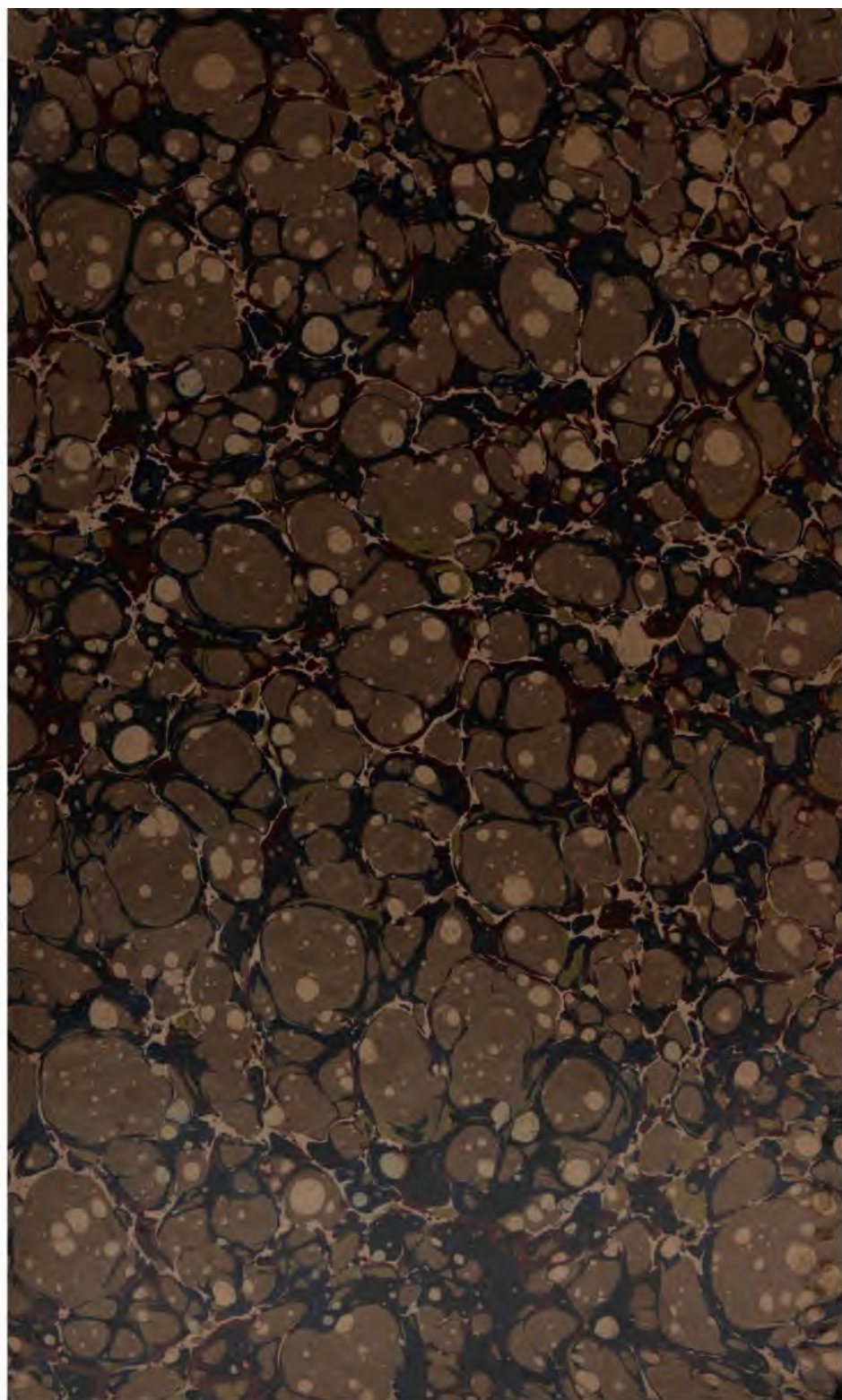
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The Quival

made by maystere Alain Charretier.

Early English Text Society.

Extra Series, No. LIV.

1888.

BERLIN: ASHER & CO., 5, UNTER DEN LINDEN.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
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The Curial

made by maystere Alain Chartier.

Translated thus in Englyssh by

William Caxton.

1484.

Alain Chartier

COLLATED WITH THE FRENCH ORIGINAL BY

PROF. PAUL MEYER,

AND EDITED BY

FREDERICK J. FURNIVALL,

M.A., TRIN. HALL, CAMBRIDGE; HON. DR. PHIL. BERLIN.

*12. Marie
Paul.
13. y. a. c. m. t. e.*

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MDCCCLXXXVIII.

Dedicated
TO
MY FRIEND AND HELPER,
F. S. ELLIS.
F. J. F.

YHABU
XOHU. GBOHATB CHA.BU
YHABU
122442

Extra Series,
LIV.

R. CLAY & SONS, LIMITED, LONDON & BUNGAY.

FOREWORDS.

OF this book printed by Caxton in 1484 (no doubt), in his type No. 4*, Mr. Blades says, in his *Biography and Typography of William Caxton*, 2nd edition, 1882, p. 297 :—

“Caxton translated the Curial from the French ‘for a noble and virtuous Erle,’ probably Lord Rivers, who was beheaded at Pomfret, on June 13th, 1483.

“Alain Chartier, born in Normandy about 1386, earned for himself the appellation of ‘excellent orateur, noble poëte, et très-renommé rhétoricien.’ He held the office of ‘Secrétaire de la Maison’ to both Charles VI and Charles VII. He died about 1457. The most complete editions of his works are those by Galiot du Pré, 16mo, Paris, 1529; and by Duchesne, 4to, Paris, 1617. In the former, however, is an error which has led to some confusion, as ‘Livre de l’Esperance’ is there entitled ‘Le Curial,’ the real Curial being a much shorter piece, and totally different in design. By the ‘Curial’ being addressed to his brother, it is supposed to have been written by Alain to Jean Chartier, known as the author of ‘Histoire de Charles VII.’

“As an instance of the great repute in which the writings of Chartier were held in his age, it is reported that Margaret, the wife of the Dauphin of France, afterwards Louis XI, finding him one day asleep in his chair, kissed his lips, to the great astonishment of her attendants. ‘Je ne baise pas la personne, mais la bouche dont estoient sortés tant de beaux discours,’ she exclaimed. There is a painting in Add. MS. No. 15,300 (in the British Museum) vividly depicting this scene.”

The above statement about the Dauphiness kissing Alain Chartier, is left as Mr. Blades wrote it; but he cannot have seen the one illumination in the Addit. MS. 15,300. That pictures a big-headed crownd lady standing up with her arms spread, as if in astonishment, with a stout man lying on the ground before her, possibly asleep,—his left hand covers part of his face,—while at her left is an armed

man leaning on a 2-handed sword; and on his left, a seated scribe writing. In the background is the city wall, with a turreted gate, and towerd and turreted buildings inside. The MS is one of Alain Chartier's *Quadrilogus Invectivus*, written because he thought the hand of God was upon France, inasmuch as "en l'an mil CCCC, vint et deux, Ie veisse le Roy anglois, ancien aduersaire de ceste seigneurie, soy glorifier en nostre ignominieux reproche, Enrichir de noz despoilles, et desprisier noz faiz et noz courages" (leaf 5, back). (lf. 6) "Et Ie, meu de compassion pour ramener a memoire l'estat de nostre infelicite, & a chascun ramenteuoir ce que lui en touche, Ay composé ce present traictie que l'appelle [lf. 6, bk.] 'quadrilogue', pource que, en quatre personnages est ceste euvre comprise. Et est dit 'Inuectif', en tant qu'il procede par maniere d'enuaissement de paroles, et par forme de reprandre."

Of the *Curial*, says Mr. Blades, only two copies are known; one is in the British Museum (here reprinted), and the other at Althorpe, Lord Spencer's Library. The Collation is

"A 3ⁿ¹, signed j, ij, iij, without any blanks: In all, six leaves. There is no title-page. The type is entirely No. 4*. The lines, which are spaced to an even length, measure 4 $\frac{1}{4}$ inches, and there are 38 to a full page. Without catchwords or folios. The Text begins on sig. j. recto . . . The 'Curial' finishes on the sixth recto . . . On the verso, Caxton has given us the translation of a ballad, written by Alain Chartier, consisting of 28 lines. It has a burthen:—'Ne chyer but of a man Joyous.'"

In itself, the *Curial* or Letter has little literary worth; but Caxton englisht it, and that fact justifies its reprint. Moreover, short books are always handy for the E. E. T. Soc. The subject is the old one which afterwards interested Shakspeare;—compare the Duke, Touchstone &c. in *As You Like It*, and Belisarius in *Cymbeline*, III. iii.;—the disadvantages of the intriguing restless life at Court, compared with the quiet and restfulness of the country. Two books on this topic which are well worth reading, were reprinted by Mr. W. C. Hazlitt in his *Roxburghe Library*, 1868:

¹ A *Ternion* is 6 leaves, 12 pages. A 4ⁿ is a *Quaternion*, 8 leaves. A 5ⁿ or *Quinternion*, is a section of 5 sheets folded together in half, making 10 leaves or 20 pages.—*ib.*, p. 168.

1. *Cyuite and Vncyuite Life*, as its headlines call it, tho' the full title is

"The English / Courtier, and the / Cuntrey-gentleman : / A pleasaunt and learned Disputation, / betweene them both : very profitable and ne- / cessarie to be read of all Nobilitie / and Gentlemen / Wherein is discoursed, vvhat / order of lyfe, best beseemeth a Gentleman, (aswell for e- / ducation, as the course of his whole life) to make him a / person fytted for the publique seruice of his Prince and / Countrey. / Imprinted at London, by / Richard Iones : dwelling at the signe / of the Rose and Crowne neere / vnto Holborne Bridge. 1586. / An earlier Qto. 1579.

2. [by Nicholas Breton.] The / Court and Country, / or / A Briefe Discourse betweene the / Courtier and Country-man ; / of the Manner, Nature, and Condi- / tion of their liues. / Dialogue-wise set downe betwixt a / Courtier and Country-man. / Conteyning many Delectable and Pithy / Sayings, worthy Observation. / Also, necessary Notes for a Covrtier. / Written by N. B. Gent. / London / Printed by G. Eld for Iohn Wright, and are to / be Sold at his Shoppe at the Signe of the Bible / without Newgate. / 1618. /

Alain Chartier's sketch of the French courtier of his time is not a cheering one. But it differs little from those of the English Elizabethan courtier by Spenser in his *Colin Clout*, and by Harrison in his *Description of England*.

Both were the necessary consequence of despots being the sole sources of honour, and their whims being law. And though Society and Fashion still breed Flunkeyism and Falseness, and some Demagogues pander to the base prejudices of all classes from the highest to the lowest, we may surely believe that our Victorian time is better, in this regard, than the Caroline in France, or the Elizabethan here.

The headlines, side-notes, and modern stops of the Text are mine. Caxton's tagd ð and g̃ are not reproduced.

July, 1888.

P.S. Oct. 1888. My chance sending of a proof to my old friend Prof. Paul Meyer, induced him, in the kindest possible way, to set aside all his own pressing work, and not only collate for us Caxton's English with the French original, and give us many most valuable corrections and explanations of Caxton's text—see the footnotes,—but also to hunt out and copy for us the original of the supposed

Balade by Alain Chartier which Caxton englisht and printed at the end of his *Curial*. Prof. P. Meyer has also written an Introduction to the Balade, which will be found on p. 17 below, and the following comments on Alain Chartier's *Curial*, and Caxton's englishing of it.

All our Members will join with me in thanking Prof. Meyer for his great kindness, and his admirable enrichment of the present little Text.

COMMENT BY PROF. P. MEYER.

The French *Curial* has been printed several times since the first edition of Alain Chartier's works (Paris, Le Caron, 1489), until Du Chesne's much improved edition (Paris, 1617).¹ The manuscripts are not scarce, but those which I have seen are very corrupt. So are, and even worse, the ancient editions, previous to Du Chesne. Chartier writes, particularly in his *Curial*, a refined and elaborate style which has often been misunderstood by the copyists. We must not wonder if Caxton's translation is not free from mistakes. Some of these are to be traced to the MS. which he used, some to mere misreadings, some to excusable misunderstandings. A due allowance being made for the difficulties of the task, the translation cannot be pronounced to be wanting in force and intelligence. One noticeable peculiarity in Caxton's anglicizing of the *Curial* is the habit of rendering some of the words of the original by two consecutive synonyms,² one of them being the very word of Chartier, the other a more generally accepted English word. For example, p. 5, l. 19, "ewrous and happy," for the Fr. *heureux*; l. 23, "rendre and yelde," for the Fr. *rendre*; p. 7, l. 22, "the dore . . . of the chambre or wythdraught," Fr. *l'uyz du retrait*; p. 8, l. 21, "the ryghtes and droytes," Fr. *les droits*; p. 9, l. 27, "rendrid and gafe," Fr. *rendoient*, etc.

Whenever Caxton's translation has been found defective or erroneous, the French text has been quoted from Du Chesne's edition; the MSS. having been resorted to only in special cases.—P. M.

¹ For a full description of the editions, see Brunet, *Manuel du libraire*, under CHARTIER (*Alain*).

² This practice is known also in the English Bible and Prayer-book.—F. J. F.

[The
Curial of Alain Charretier.]

4 Here foloweth the cople of a lettre whyche maistre
Alayn Charetier wrote to hys brother / whyche desired
to come dwelle in Court / in whyche he reherseth many
myseryes & wretchydnesses therin vsed¹ / For taduyse
8 hym not to entre in to it / leste he after repente / like
as hier after folowe / and late translated out of frenashe
in to englysshe / whyche Cople was delyuerid to me
by a noble and vertuous Erle / At whos Instance &
12 requeste I haue reduced it in to Englyssh.

[sign. J.]

The Letter that
Alain Chartier
wrote to dissuade
his Brother from
coming to Court.
Englisht by
Wm. Caxton.

Yght welbelouyd brother, & persone Eloquent /
r thou admonestest and exhortest me to prepare &
make redy, place and entree for the vnto the lyf
16 Curiall / whyche thou desirest / And that by my helpe
and requeste thou myghtest haue therin offyce / And
herto thou art duly² meuyd by comyn errour of the
people / whiche repute thonours mondayne & pompes of
20 them of the courte / to be thynges more blessyd & happy
than othel / or to thende that I Iuge not wel³ of thy
desyre / Thou wenest parauenture / that they that wayte
on offices / ben in vertuous occupacions, & reputest them
24 the more worthy for to haue rewardes & merites / And
also thou adioustest other causes that meue the therto /

Dear Brother,
you ask me to
get you a place
at Court,

thinking that
men in office are
virtuous,

¹ Nearly every final d is ð in the original, and every final g has a like curl to it.

² French *indueement*, but the MS. used by Caxton may have had *denement*.—P. M.

³ The French has: "ou alin que je ne juge *mal* de ton desir."—P. M.

2 *The daily Dangers and Miseries of Life at Court.*

by the example of me / that empresshe my selue for to
 serue in the courte Ryall / And to thende that thou
 myghtest vse thy dayes in takyng compaune wyth me /
 and that we myghte to-gidre enioye the swettenes 4
 of frendshyppe / whyche longe tyme hath ben bytwene
 vs tweyne / And thys knowe I wel / that thy courage
 is not wythdrawen fer from my frendshyppe / And the
 grace of humanyte is not dreyed vp in the / whyche 8
 compryseth hys frendes as presente, And leueth not at
 nede to counseyll & ayde them absente to hys power /
 And I trowe that thyn absence is not lasse greuouse to
 me / than myn is to thy self / For me semeth, that 12
 thou beyng absente, I am there where the places and
 affayres desioyne vs / But by cause god of fortune hath
 so departed our destynne / that thou awaytest frely on
 thyn owne pryuate thynges / And that I am occupied 16
 on thynges publicque, & seruyes in sorowful passions /
 that whan I haue on my self compassion / Thenne am
 I enioyed of thyn ease / & take grete playsir / in this,
 that thou auoydest the myserries that I suffre euery 20
 day / And yf I blame or accuse fortune for me / I
 preyse and thanke her on that other parte for the / For
 so moche as she hath exempte the fro the anguysshes
 that I suffre *in the courte / And that she hath not 24
 made vs bothe meschaunte /
 Thou desirest, as thou sayst, to be in the courte wyth
 me / And I coueyte yet more to be pryuely and syngulerly
 wyth the / And also for me thou woldest gladly leue thy 28
 fraunchyse and pryuate lyf / I ought more gladly for the
 loue of the, leue thys seruytude mortell / For as moche
 as loue acquyteth hym better in humble tranquyllyte than
 in orguyllous myserye / late hyt suffyse to the & to 32
 me / that one of vs tweyne be Infortunat / And that
 by my meschaunte lyf thou mayst see and knowe more
 certainly that one and that other fortune / But what
 demaundest thou / Thou sechest the way to lese thy 36

and that you
will be in the
company of me,

your old friend.

I too long for you.

But when I suffer
daily in the
public service,

I feel happy that
you escape my
troubles at Court.

[* sign. j. back]

You want to be
with me at Court.
I wish more to be
alone with you.

Keep away from Court! It is full of Liars and Ill-doers. 3

- self / by the example of me / And wylt lepe fro the
hauen of sewerte / for to drowne thy self in the see
of peryl and myserye / Repentest thou the to haue
4 lyberte / Art thou annoyed to lyue in peas / humayne
nature hath suffred suche vnhappynes / that she ap-
petyteth and desireth to haue that thyng / whyche she
hath not / Thus misprysest thou the peas of thy corage /
8 and the sure estate of thy thought / And by therroure
of mésprysement whyche thou hast gotten / the thynges
whyche of theyr owne condicion ben more to be mes-
prised / than they that ben shewde by the lyf of
12 another¹ / I meruaylle me moche / how thou, that art
prudent and wyse of goodes² / art so ouerseen and fro
thy self, for to dar expose thy self to so many perillis.
And yf thou wylt vse my counseyl / Take none
16 example by me for to poursewe the courtes / Ne the
publicque murmures of hye palaysis / But alleway late
my perylle be example to the for to fle and eschewe
them / For I dar not afferme / that emonge the bruyt
20 of them that torne / be ony thyng stedfast ne hol-
somme / Thou shalt wene & hope to fynde / exercite of
vertu / in myserye thus commune & publicque / And
so certaynly shalt thou fynde / yf thou makest thy view³
24 to fight constauntly agenst alle vices / But be ware &
make good watche that thou be not the fyrst that shal
be ouercome / For I saye the / that the courtes of hye
prynces be neuer disgarnysshed of peple deceyuyng by

Why will you
jump from the
Hauen of Security
into the Sea of
Misery?

Human Nature
always longs for
what it hasn't.

But take my
advice: Don't
come to Court.

Courts are full
of deceivers,
bullies, flatterers,
hinderers of good.

¹ Caxton's phrase seems to be unfinished. The Fr. has: "Les choses qui de leur mesme condition (that is, on account of their very condition) sont plus a mespriser que par vices (var. *que par la vie*, Caxton's reading) d'autrui a priser, *tu lones et exalces*." The last words, "thou praisest and exaltest," seem to have been left out.—P. M.

² *of goods* has no meaning. The French has: "... qui es prudent et saige *deviens* si forsené." Caxton may have misread *de biens* instead of *deviens*, becomest.—P. M.

³ Caxton's *view* is a mistake for *vow*, Fr. *veu*: "se tu fais veu de batailler," if thou vowest, or takest a pledge, to be constantly fighting.—P. M.

fayr langage / or feryng by menaces / or stryuyng by
 enuye / or corrupte by force of yeftes / or blandyssh-
 yng by flaterers / or accusyng of trespaces / or enpessh-
 yng & lettyng in somme maner wyse / the good wyl of 4
 true men ; For our poure humanyte is lyghtly enclyned
 to ensiewe & folowe¹ the maners & condycions of other /
 And to doo as they doo. *And vnnethe may he escape
 that is asseged and assaylled of so many aduersaries / 8
 Now late vs graunte that thou woldest perseuere in
 vertue / And that thou sholdest escape the vycyous and
 the corrupcion of suche vycyous persones / yet in thys
 caas thou haddest vaynquysshed none but thy self / 12
 But thys had ben better that thou haddest don it in
 thy owne secrete pryue place. And be thou certayn,
 that for thy vertue thou shalt be mocqued, and for thy
 trouthe thou shalt be hated / or that thy dyscrecion 16
 shal cause the to be suspecte / For ther is nothyng
 more suspecte to euyl peple / than them whom they
 knowe to be wyse and trewe /
 The reste thenne is thys / that thou shalt haue 20
 labour wythoute fruyt / And shalt vse thy lyf in
 perylle / And shalt gete many enuyous at the / And yf
 thou stryue at theyr enuye / or that thou takest venge-
 ance / I telle to the, that thy vengement shal engendre 24
 to the, more greuous aduersytees² than thou haddest
 tofore / And by the contrarye / they that conne dys-
 symyle, ben preysed, and vse better theyr tyme in
 courtes than the other peple / The abuses of the 28
 courte / And the maner of the peple curyall or courtly
 ben suche that a man is neuer suffred tenhaunce hym
 self / but yf he be corruptable / For vertue whyche is
 in so many maners enuyed³ / yf she be not prowde / 32
 she is mesprysed / yf she bowe not / she is by force
 sette abacke / yf she be broken or hurte, she is by force

Our poor
humanity follows
bad examples.

[* sign. ij.]

If you keep
virtuous,

you'll be mockt
and hated;

your life 'll be in
danger,

and you'll be
worse off than
before.

Corruption is the
only way to
success at Court.

¹ *Orig.* folo-lowe

² Fr. *adversaires*.—P. M.

³ Another mistake of Caxton's: the French is '*environnée*.'—P. M.

- hunted away / who is he thenne that may kepe hym
that he be not corrupt or coromped / or who is he that
shall escape without hauyng harme / Suche be the
4 werkes of the courte, that they that be symple ben The simple are
despised, the
virtuous envied.
mesprysed / the vertuous enuyed / And the prowde
arrogaunts in mortel peryllis / And yf thou be sette
down and put aback vnder the other courtiours /
8 Thou shalt be enuyous of theyr power / yf thou be in
mene estate / of whyche thou hast not suffysaunce /
thou shalt stryue for to mounte and ryse hyer / And yf
thou mayst come vnto the hye secrets whyche ben
12 strongly for to doubte and drede / in the doubtful
courteynes of the most hye prynces / Thenne shalt thou
be most meschaunt / Of somoche as thou wenest to be
most ewrous¹ and happy / so moche more shalt thou be
16 in grete perill to falle / lyke to hym that is mounted in
to the most hye place / For to them whom fortune the
variable hath most hyely *lyfte up / and enhaunsed / [* sign. ij. back]
then Fortune
will ruin you
resteth nomore but for to falle fro so hye down / by
20 cause she oweth to them nothyng but ruyne / yf thou
haste take of her alle that thou myghtest / and that
she wold gyue / thenne art thou debytour of thy self /
To thende that she rendre and yelde hym meschaunt and make you
miserable.
24 whom she had enhaunsed / And that she mocque hym
of hys meschef whom she had made blynde of vayn
glorye of hys enhaunsyng / For the grete wyndes that
blowe in hye courtes ben of suche condicion / that they
28 only that ben hyest enhaunsed / ben after theyr des-
poyntement / as a spectacle of enuye / of detraction /
or of hate vnto alle peple / and fynde them self sub-
gettes tyl they be shamed and put down among the
32 peple² / And that they that tofore poursiewed to them
and flattered / Reporte of them more gretter blames and
dyvysions³ than the other / For multytude of peple

¹ Fr. *eureux* : *heur* of *bonheur*, *malheur*

² Fr. "entre les populaires," viz. among the mob, low people.
—P. M.

³ Misprint? Fr. *derisions*.—P. M.

6 *The Fall of great Lords delights Fortune. Courtiers seek her.*

mespryse alwaye them / that fortune hath most aualed¹
 and throwen down / And also is envyous of them that
 Fortune she seeth enhaunsed and lyft vp / Fortune gladly hath
 sette hys eyen on hem that ben in hye degree, and on 4
 the soueraynes yet more / And whan she pleyeth wyth
 smale and poure folkes / that is no certayn / for of the
 meschief of poure peple she retcheth not / ne doth but
 laughs and claps her hands when
 great lords fall
 into trouble.
 smyle / But she lawgheth wyth ful mouth, and smyteth 8
 her paulmes to gydre, whan she seeth grete lordes falle
 in to meschyf / she retcheth but lytel for tessaye and
 preue her fortune in lytyl and lowe places / But for to
 make the grete and myghty to falle and ouerthrowe, 12
 she setteth gladly her gynnes / And them that ben
 poure & caste down, maketh she oftymes to ryse &
 mounte fro certaynte to Incertaynte, and fro good
 rewle to euyl rewle / Them deceyue she gladly / 16
 whom she fyndeth easy to deceyue / and variable as
 she is / But she doth the custommes & strength to them
 that setteth by her.² And whan she seeth her despysed
 & nought sette by / thenne she leueth them in peas / 20
 But she flateryth and lawgheth for nought vnto them
 that haue hye and hole courage / Now she essayeth to
 Iuste ayenst them that ben most stronge / And now
 she enhaunseth them that ben most feble / now she 24
 lawheth to one / and she grymmeth to other / But the
 man that hath grete corage & vertuous, mespriseth her
 lawhynges and mowes / And nothyng doubteth her
 menaces / ³But the courte maketh ouer moche compte 28
 of thys fortune / that draweth the peple lyghtly to
 her / *forgetyng theyr poure estate / And forgetyng

Men of high and
 whole hearts
 disregard
 Fortune.

The Court thinks
 too much of
 Fortune.

[* sign. iij.]

¹ From *à val*; orig. Fr. *ravalles*, cast down.—P. M.

² What does this mean? The French has (in MS. texts, for Du Chesne's edition is corrupt here): "Mais elle *hait* les constans et vertueulx qui elle ne font compte." Caxton seems to have read "Mais elle *fait* les *coustumes*."—P. M.

³—³ This passage was completely misunderstood by Caxton. He ought to have translated "maketh moche more compte of thys fortune . . . *than* she doth of the wyse men." French:

- and not knowyng them self as sone as they ben en-
 haunced / whyche the wyse men do not / whiche for
 none auancement ne hauyng of good, enpayre not them
 4 self³ / There assaye thou for to mounte / yf thou wylt
 leue thy lyberte and franchyse / Thenne oughtest thou
 to knowe / that thou shalt haue habundaunce thy self /
 whan thou shalt wylle to poursewe the court / whyche
 8 maketh a man to leue hys propre maners / And to applye
 hym self to the maners of other. For yf he be veryt-
 able / men shal holde hym atte scole of fayntyse / yf
 he loue honest lyf / men shal teche hym to lede dys-
 12 honest lyf / yf he be pacyent / & sette by no prouffyt¹ /
 he shal be left to haue suffraunce / For yf he can
 nought / men shal demaunde him nothyng / And also
 he shal fynde none / that shal gyue hym ony thyng² /
 16 yf he entre Inportunatly / They that be Inportune shal
 put hym abacke / yf he be acustomed to ete soberly /
 and at a certayn houre / he shal dyne late, and shal
 soupe in suche facoun that he shal disacustomme hys
 20 tyme and hys maner of lyuyng / Yf he haue be
 acustomed to rede and studye in bookes / he shal muse
 ydelly alday, in awaytyng that men shal open the dore
 to hym, of the chambre or wythdraught of the pryncce /
 24 yf he loue the rest of his body, he shal be ennoyed³
 now here / nowe there / as a courroux or renner per-
 petuell / yf he wil erly goo to his bedde, and Ryse late
 at his playsir, he shal faylle therof / For he shal wake
 28 longe and late / and ryse ryght erly / and that ofte he

But wise men
 rest content.

The Court makes
 you give up your
 own morals for
 worse ones,

and your own
 habits for other
 folk's.

At Court, the
 Student must
 turn Idler and
 Place-hunter.

"Mais la court fait trop plus grant compte de celle fortune . .
 qu'elle ne fait des (*ed.* les) sages qui, pour bien auoir,
 ne se empirent."—P. M.

¹ Fr. "Et non chalang d'auoir prouffit," viz. "and cares
 not to have profit."—P. M.

² Mistranslation arising from a bad text. Fr. "S'il ne
 scait ou ne veut riens demander, aussi ne trouuera il qui riens
 luy donne."—P. M.

³ Unless Caxton printed "*ennoyed*" for *enuoyed*, enuoyed,
 he must have read *ennuyé*; but the French has *envoyé*, sent
 on an errand.—P. M.

8 *The dependence of Court life: the independence of Country life.*

Every one must
lose his natural
rest,

and yet not gain
favour.

The Courtier is
always lodged in
another's house,
and must eat,
and sleep at
another's will.

[* sign. iij. back]

A country house-
holder is a King
in his own house.

Contrast the ills
of the Court and
the good of the
Country,
in eating,
sleeping,

shal lese the nyght wythout slepyng / yf he studye for
to fynde frendshyp / he¹ shal neuer conne² trotte so
moche thurgh the halles of the grete lordes that he
shal fynde her / but she holdeth her wythoute, and 4
entreth not wyth ony / For she is moche better knowen
by them that vsen her, whyche ben experte of reffuse /³
throwen doun by fortune / than by them that entre
ygnoraunt / and not knowen her tornes / Now beholde 8
thenne / and see, whyche of the two thou shalt chese /
or that in my yssuyng and goyng out / I drawe the to
our comune prouffyt, or in thyn entryng thou brynge
me to our comune dommage and hurte / And forgete 12
not that who serueth in the courte / Alway hym be-
houeth to be a gheste / and herberowed in another
mannes hows / And also he muste ete after thappetyte
of other / and otherwhyle wythoute hungre, and fayn 16
he maye / And in lyke wyse he muste wake otherwhyle
atte *the wyll of other / after that he hath begonne to
slepe, and by grete gryef,⁴ what thyng is more domageus
than to sette vnder fortune the vertues of nature / and 20
the ryghtes and droytes of lyf humayne / seen that it is
[not]⁵ a thyng more free in a man / than to lyue naturelly.
emong vs seruantes of courte / we doo nothyng but
lyue after thordonance of other / And thou lyuest in 24
thyn hous lyke an Emperour / thou regnest as a kyng
paysyble / vnder the couerte of thyn hous / And we
tremble for drede to dysplayse the lordes of hye houses /
Thou mayst ete whan thou hast hungre / at thyn 28
houre and at thy playsir / And we ete so gredyly &
gloutonously, that otherwhyle we caste it vp agayn
and make vomytes / Thou passest the nyght in slepyng

¹ *he* means friendship; Fr. "jamais elle ne scet trotter."—P. M.

² be able to, know how to

³ *refuse* is evidently wrong. The French has "expers des ruses (ed. *jeux*) de fortune," its tricks.—P. M.

⁴ Fr. "par grief sommeil," heavy sleep.—P. M.

⁵ Fr. "veu qu'il n'est chose plus franche."—P. M.

as long as it playseth the / And we, after ouermoché
drunkynge of wyne and grete paynes, lye doun ofte in
beddes ful of vermyne / & somtyme wyth stryf and and beds.

4 debate¹ /

Retourne, brother / Retourne to thy self / And
lerne to know the felicity / by the myseryes that we Recognise the
happiness of
private life.
suffre / But no-man preyseth ynough the ayses that he
8 hath in his pryuate and propre hous / but he that to-
fore mespryseth thanguysshes that he hath suffred in
admystryacion publicque / Arystotle the phylosophre Neither Aristotle
gloryfyed in hym self / that he had left the hye palays
12 of kyng Alysaundre / And had leuer to leue there hys
discyple Calistenes / than there lenger to dwelle /
Dyogenes also, whiche in hys tyme, aboue alle other nor Diogenes
cared for courts
or wealth.
men louyd lyberte and fraunchyse, Refused the grete
16 rychesses and wordly Ioyes to whyche he was callyd /
he fledde them for to enhabyte and dwelle frely wythin
the tonne / wherein he slepte / And also durst somoché
auaunte hym / that he was more puyssaunt prynce, in
20 that he myght more reffuse of goodes, than the said
Alysaundre hath power to gyue hym. For the veray
phylosophre / that can wel mespryse thambycious
vanyte of the peple of the court / techeth to his coun-
24 seyllours² / that ther is more of humanyte in smale
thynges and eases³ / than in the courtes of prynces /
And the benes of Pictagoras / And the wortes that
Orace ete / rendrid and gafe better sauour / than that
28 Sardanapalus fonde in the grete and delycious wyne
Aromatyques that he dranke / for as moche as the
delyces were medled with the galle of poyson / Feures /
& anguysshes mondaynes / that he had alway vpon hys
32 herte / not only our lyf / but thexaction of our lyf /
hys tormentis adioyne to our lyf in suche wyse that

¹ Fr. "atout le bast," means harnesses, dressed.—P. M.

² French, "Car vraye Philosophie est quand on scait mes-
priser . . . et apprendre a ses escolliers."—P. M.

³ French *cases*, poor houses, not *causes*.—P. M.

10 *All is not Gold that glitters. Courtiers seek Titles, not Right.*

[* leaf 111.]

Folk think much
of a Courtier's
rich dress; but
they don't know
the cost and
trouble of it.

*she ne hath glorie mondayne / ne pompe caduque
wythoute aduersyte / Oftymes the peple make grete
wondrynges of the Ryche robe of the courtyour¹ / but
they knowe not by what labour ne by what dyffyculte 4
he hath gotten it /

Courtiers' deck-
ings are not won
by merit.

The peple otherwhyle honoureth and worshypeth
the grete apparaylle of a puyssant man, But they
acompte not the pryckkyng that he hath felte in the 8
purchassyng of it / Ne the greuys that he hath gotten
in shewyng of yt / Othertymes beholde the peple
thordynaunces and grete houshold of the hye and grete
lordes / but they knowe not of what dyspence they ben 12
charged for to nourysshe them / Ne consydre nothing
the tytyle / of whyche they knowe certaynly / that they
haue in them no merites / Yf we calle an hare / a lyon /
or saye that a fayr mayde is fowle² / or a fowle / croke- 16
backed / haltyng / or euyl shapen, to be as fayre as
Helayne / that shold be a grete lesynge / and worthy
of derysion / And allewaye emonge vs courtyour's en-
fayned / we folowe more the names of thoffyces / than 20
the droytes and ryghtes / we be verbal / or ful of
wordes / and desyre more the wordes than the thynges /
And in thys we ben contrarye to the wyse Cathon /
whyche desired more to excersise hym self vertuously 24
in comune offyce and publycque / than to haue the
name / And in suche wyse gouerneth he hym self /
that whan he was called / he was allewaye founde
worthy to haue better than he was callyd to / And 28
somoche more was he honowred / as whan he fledde
most the worldly honours / But by the contrarye we
coueyte to be honowred / how wel that we ben not
worthy / And so take the honours as by force and 32

They think more
of official titles
than Right, and
of Words than
Things.

They desire
Honour, tho' they
know they arn't
worthy of it.

¹ French, "De la riche robe d'un pautonnier." Evidently
Caxton did not understand *pautonnier*, a vagabond, a con-
temptible man.—P. M.

² French, "que une jeune fille laide, bossue, ou mal atournée,
fust aussi belle comme Helene."—P. M.

strengthe / er we ben called therto. And herof foloweth
that we lese by good ryght / that whyche we Iuge¹ to
our self, and that we dar demande indewly / And to
4 saye trouthe, the honours flee fro vs / whyche we
poursewe ouer folyly /

Therefore, brother, I counseyle the / that thou So, Brother,
delyte the / in thy self / of thy vertue / For she
8 yeldeth Ioye and preysynge to them that lyue wel /
late thy grete suffysaunce² reteyne the wythin thy lytyl stay at Home:
Cenacle / And repute not thy self vertuous by heryng
saye, as done men of the courte / But do payne to be
12 verytable by theeffecte of the werke / wherto coueytest
thou the gloryes of palaysses, whyche for theyr wretched
myserye haue nede that men haue pyte *on them / Ne [* leaf iij. back]
poursewe it not in fayt / But by the playnt of myn
16 vnhappynes / folowe not me / by cause I am³ oftymes Do not follow me
cladde wyth the beste⁴ / But haue pyte and compassion
of the peryls / of whyche I am asseged / and of
thassaultes of whyche I am enuyronned nyght and who am sur-
20 day / For I haue nede to beholde on what foot that rounded with
euery man cometh to me / And to note and marke the traitors, and must
paas and the peryl of euery worde that departeth fro watch my every
my mouth, to thende that by my vtteraunce I be not word.
24 surprysed / and that in spekyng vnpourueydly, I ne
gyue mater to ony man to make false relacion / ne to
interpret euyl my worde / whyche I maye neuer
reuoke ne put in agayn / For the courte is the nourysshe
28 of peple / whyche by fraude and franchyse / studye for The Court breeds
to drawe from one and other⁵ suche wordes / by whyche men who study
to entrap you in
talk,

¹ French, "ce a quoi nous *ingerons*," arrogate, claim falsely, misread *jugeron*.—P. M.

² French, *souffrance*, patience, endurance.—P. M.

³ Abridged or translated from a corrupt text. French, "mais par la plainte de mon malheur te chastie (viz. change thy mind), ne ne regarde ou ayes consideration a ce que je suis . . ."—P. M.

⁴ Rather, "with the beste-cladde"; French, "avec les mieux vestuz."—P. M.

⁵ "Les uns des autres," the one from the other.—P. M.

12 *Competition for places at Court. Uncertainty of success.*

that they may,
by disclosing it,
curry favour of
the great.

they may persecute them / by that / whyche by the
perylles¹ of other / they may entre in to the grace of
them that haue auctoryte to helpe / or to annoye / And
whyche take more playsyr in false reportes / than in 4
verytable and trewe wordes / yf thou haue offyce in
courte / make the redy to fyghte / For yf thou haue
only good / other shal desyre to take it fro the / and
thou shalt not escape wythout debate / Somme shal 8
machyne by somme moyen to deceyue the / And the
behoueth to tormente thy self to resist hym / And
after whan thou shalt haue employed thy body / thy
tyme and thy goodes for to deffende the / Another 12
newe one cometh to the courte, & shal supplante thy
benediction / And shal take it gylefully fro the / Thus
shalt thou lese wyth grete sorowe / that whyche thou
haste gotten wyth grete labour / Or yf thyn offyce 16
abyde wyth the / so shal thou not abyde longe wythout
drede and fere of hym, or of other enuyous whyche shal
laboure to take it fro the / Tofore that thou hast any
offyces Thou boughtest peas and moderacion to lyue / 20
And as sone as thou shalt haue it / thou shalt be
deffyed of an other / which shal enforce hym for to
gyue largely for to take it fro the ; And the behoueth,
maulgre thy self / that thou gyue as moche as he / to 24
thende that thou kepe it / And that it abyde wyth the /

You are soon
supplanted by a
new-comer,

or, if you keep
your Place,

envious men

will give bribes to
get it from you ;
and then you
must bribe too.

Beholde thenne, brother, beholde / how moche thy
lytyl hous gyueth the liberte and franchyse / And
thanke it that it hath receyuyd the as only lorde / 28
And after that thy dore is shette and closed, ther
entreth none other but suche as pleseth the / Men
knocke oftymes atte yates of ryche and hye palayses /
Ther is alleway *noyse and murmure / In grete places 32
ben grete and moche peples / of whyche somme ben
harde pressyd / The halle of a grete prynce is comunely

But in private
life, in your own
house, you are
free.

[* leaf v.]

¹ French, "ad ce que, au moyen des parolles d'autrui qu'ils rapportent."—P. M.

- Infecte and eschaufed of the breeth of the peple / The
vssher smyteth wyth hys Rodde vpon the heedes of
them that ben there / Somme entre by forse of threst-
4 yng / And other stryue for to resyste / Somme tyme a
poure man meschaunt that hath to-fore be sore sette
abacke, is further sette forth than an other / And the
most fyers and prowde whom a man durste not tofore
8 touche / is put further aback, and is in more gretter
daunger / There knoweth noman in certayn yf hys
astate be sure or not / But who someuer it be, alway he
is in doubte of hys fortune / And whan thou wenest to
12 be most in grace / Thenne remembre the [wordes] of the
poete that sayth / that it is no grete preysynge / for to
haue ben in the grace of a grete prynce¹ / And to thende
that thou mayst the better knowe now the courte / I
16 wyl dyscryue and dyffyne it to the /

A Prince's hall
is infected with
people's breath.
The Usher hits
them on the head
with his rod.

No one is safe in
his situation.

There's no merit
in having a
Prince's favour.

- The courte, to thende that thou vnderstande it / is
a couente of peple that, vnder fayntyse of Comyn wele,
assemble hem to gydre for to deceyue eche other / For
20 ther be not many of them but that they selle, bye / or
eschange somtyme theyr rentes or propre vestementis /
For emonge vs of the courte / we be meschaunt² and,
newfangle / that we bye the other peple / And somm-
24 tyme for theyr money we selle to them our humanyte
precyous / we bye other / And other bye vs / But we
can moche better selle our self to them that haue to
doo wyth vs / how moche thenne mayst thou gete /
28 that it be certayn / or what sewrte / that it be wythout
doubte and wythout peryll / wylt thou goo to the
court for to selle or lese / the goodnes of vertues whyche
thou haste gotten wythoute the courte / I saye to the,
32 whan thou enforcest the to entre / thenne begynnest
thou to lese the seynorye of thy self / And thou shalt

The Court is an
assemblage of
mutual deceivers,

who buy and sell
one another.

Any one who
enters it, loses the
rule of himself,

¹ Principibus placuisse viris non ultima laus est.—Horat.
Epist. I, xvii. 35.—P. M.

² Fr. "marchans affaictiez," tricky dealers.—P. M.

14 *Court-Life is evil. The Court is deceitful and ungrateful.*

nomore enioye the droytes and ryghtes of thy franchyse
and liberte / Certes, brother, thou demandest that /
whyche thou oughtest to deffye / And fyxest thyn
hope in that / that shal drawe the to peryl and 4
perdition / And yf thou come / the courte shal serue
the with so many contruyed lesynges on that one
parte / And on that other syde, she shal delyuere to
the so many cures and charges / that thou shalt haue 8
wythin thy self contynuell bataylle / thought / and
[* leaf v. back] anguysshes / And for certayn a man may¹ not *wel
saye / that he is wel happy / that in tyme of tempeste
is bought, and in so many contrarytees assayed and 12
proued /

And yf thou demandest / what is the lyf of them
of the courte, I answere the, brother / that it is a poure
rychesse / An habundance myserable / an hyennesse that 16
falleth / An estate not stable / A sewrte tremblyng /
Court life is
unstable, and evil.
And an euyl lyf² / And also it may be called of them
that ben amoureuse, a deserte lyberte³ / Flee, ye men, flee,
Keep clear of it!
and holde and kepe you ferre fro suche an assemblée / 20
yf ye wyll lyue wel and surely / and as peple wel
assured vpon the Ryuage / beholde vs drowne by our
own agreement / And mespryse our blyndenes / that
Stand on the
bank, and see us
wilfully drown
in it.
may ne wylle knowe our propre meschyef / For lyke as 24
the folysshe maronniers / whyche somtyme cause them
self to be drowned / by theyr dyspourueyed aduyse-
ment / In lyke wyse the courte draweth to hym and
The Court draws
simple men to it
like a Harlot does,
by false promises.
deceyueth the symple men / and maketh them to desire 28
and coueyte it / lyke as a Rybaulde or a comyn
womman wel arayed / by her lawhyng and by her
kyssynge / The courte taketh meryly them that comen
therto / in vsyng to them false promesses / The courte 32

¹ *Orig. man.*

² Fr. "ainsi comme un *pillier* tremblant et une mouresse
(*al. mortelle*) vie."—P. M.

³ French, "de ceux qui sont amoureux de sainte liberté."
Caxton read *deserte* instead of *de sainte*.—P. M.

- lawheth atte begynnynge on them that entre / And
 after she grymmeth on them / And somtyme byteth When they come,
it bites them.
 them ryght aygrely / The courte reteyneth the caytyuys
 4 whiche can not absente and kepe them fro thene / and
 alday adnewe¹ auctoryse and lorshippe vpon suche as
 they surmounte / The courte also by errour forgeteth It forgets those
who serve it,
and spend their
money on it.
 ofte them that beste seruen / And dyspende folly her
 8 propre good for tenryche them that ben not worthy /
 and that haue ryght euyl deseruyd it / And the man is
 vnhappy that is taken in / and had leuer to perysshe /
 than to yssue and goo out / And ther to lose hys cours
 12 of nature / wythout euer to haue hys franchyse and
 lyberte vntyl hys deth / Beleue surely, brother, and Be sure, Brother,
that you are doing
right in keeping
to your own
house.
 doubte nothyng, that thou excersyest ryght good and
 ryght prouffitable offyce yf thou canst wel vse thy
 16 maystryse that thou hast in thy lytyl hous / and thou
 art and shal be puyssaunt as longe as thou hast, and
 shal haue of thy self, suffysaunce / For who that hath
 a smal howshold and lytle meyne, and gouerneth them
 20 wysely & in peas / he is a lorde / And somoche more is
 he ewrous & happy as he more frely maynteneth it /
 As ther is nothyng so precious vnder heuen / as for to Freedom is the
most precious
thing under
heaven.
 be of sufficient comynycacion wyth franchyse² /
 24 O fortunèd men / O blessyd famyllye, where as is
 honeste *pouerte that is content with reson, without [* leaf vj.]
 etyng the fruytes of other mennes labour / O wel happy
 howse, in whyche is vertue wythout fraude ne barat /
 28 and whyche is honestly gouerned in the drede of god
 and good moderacion of lyf / There entre no synnes /
 There is a true and ryghtful lyf / where as is remorse Private life is
rightful,
 of euery synne, and where is no noyse / murmure ne
 32 enuye / of suche lyf enioyeth nature / and in smale³
 eases lyueth she longe / and lytyl and lytyl she cometh and comes to an
honest old age.

¹ French *advoue*, asserts his authority.—P. M.

² Absurd! French, "*commutation contre franchise*," exchangeable value for freedom.—P. M.

³ French *telles*, such.—P. M.

16 *Live in peace in the Country! Do not come to Court!*

Courtiers get
weary of life;
they haste to
their death.

If, Brother, you
have begun an
honourable life,
don't lose it by
coming to Court!

to playsaunt age and honeste ende / For as seyth
Seneke in his tragedyes / Age cometh to late to peple
of smale howses / whyche lyue in suffysaunce / But
among vs courtiours that be seruauntes to fortune / we 4
lyue disordynatly / we wexen old more by force of
charges than by the nombre of yeres / And by defaulte
of wel lyuyng, we ben wery of the swetenes of our lyf /
whyche so moche we desire, and haste to goo to the 8
deth, the whyche we somoche drede and doubte /
Suffyse the thenne, broder, to lyue in peas on thy
partye / & lerne to contente the by our meschiefs / Na
mesprise not thy self so moche / that thou take the 12
deth / for the lyf / ¹Ne leue not the goodes that thou
shalt be constrayned to brynge / For to seche to gete
them after wyth grete wayllynges and sorow / whych
shal be to the, horryble and harde to fynde¹ / Fynably 16
I praye the / counseyll and warne the / that yf thou
hast taken² any holy and honeste lyf / that thou wyl
not goo and lese it / And that thou take away that
thought, And despyse³ alle thy wyl for to come to 20
courte / And be content to wythdrawe the wythin
thenclose of thy pryue hous / And yf thou haue not in
tyme passed knowen that thou hast ben ewrous And
happy / thenne lerne now to knowe it fro hens forth / 24
And to god I comande the by thys wrytyng, whyche
gyue the hys grace / Amen.

Thus endeth the Curial made by maystre Alain
Charretier, Translated thus in Englyssh by Wylliam 28
Caxton.

¹⁻¹ Caxton seems to have misunderstood the French: "Ne delaisse pas a faire le bien que tu serois contrainct de reparer par après a grans regrets pour querir ce que te seroit horrible a trouver.—P. M.

² French, "se tu prises," if thou appreciatest.—P. M.

³ French, *disposes* (Du Chesne, *dissipés*), not *despises*.—P. M.

INTRODUCTION TO THE *BALADE*.

BY PROF. PAUL MEYER.

Caxton probably found in his manuscript of the French *Curial* the original of the ballad which he printed at the end of his translation. It is not, however, so far as I can ascertain, included in any manuscript or printed collection of Chartier's works. Thanks to my friend E. Picot's unparalleled knowledge of xvth century French poetry, I have been able to trace various copies of it. It seems to have been printed first about the end of the xvth cent., in the *Jardin de plaisance et fleur de réthorique* (first edition, Paris, Verard, 1499 or 1500).¹ It appears in Olivier Arnoullet's edition (1520—1530) at fol. 73 v°, among some ballads which recent editors have attributed to Villon. From the *Jardin de plaisance*, our ballad was transferred by Jannet to his edition of Villon (Paris, 1867, p. 142). It occurs also, printed from a Brussels MS., in *La danse aux aveugles et autres poésies du x^e siècle, extraites de la Bibliothèque des Ducs de Bourgogne* (Lille, A. J. Panckoucke, MDCCXLVIII, 12°), p. 273, and has been recently edited from a Lyon MS., in a provincial periodical, *Lyon-Revue*, 1886, p. 307. The ballad is anonymous in all these texts, and so it is in MS. Bibl. Nat. Fr., 1881, fol. 218 (xvth cent.), and 2206, fol. 106 (early xvith). But in the British Museum MS., Lansdowne 380, fol. 220, it is attributed to Alain Chartier.² Still the authorship remains doubtful. It has been supposed by Heer Bijvanck, in his *Specimen d'un essai critique sur les œuvres de François Villon* (Leyde, 1882, in 8°), p. 49, that our ballad was the model from which Villon composed his ballad, *Il n'est soing que quant on a faïn* (printed by Bijvanck, p. 219, from a Stockholm MS., and presenting Villon's name in acrostic), but it does not follow that the original is Chartier's, the attribution to this author resting only on the authority of the Lansdowne MS., and to a certain extent on Caxton, who seems to have considered it as Chartier's work. One thing is certain, viz. that it is not Villon's, notwithstanding a certain resemblance to his style, as it is by no means likely that the same poet composed two ballads on the same rhymes.

¹ See Brunet, *Manuel du libraire*, JARDIN.

² "Ballade faicte et composee par le doux poete, Maistre Alain Charretier," fo. 218, MS. 380, 8vo.—Catalogue of the Lansdowne MSS., p. 111, col. 2.

Here follows the text of the French ballad from the Paris MS., Bibl. Nat. 1881, with various readings from the *Jardin de plaisance*.¹ The text of MS. 2206 does not differ from that of the *Jardin*; both omit the same verse in the third stanza. The text of the *Danse aux aveugles* is incorrect, and diverges considerably from the one adopted here, as well as from Caxton.

Il n'est dangie[r] que de villain,	
N'orgueil que de povre enrechiz,	
Ne [si] sur chemin que le plain,	
Ne secours que de vray ami,	4
Ne desespoir que de jalousie,	
Ne hault vouloir que d'amoureux,	
Ne paistre qu'en grant seigneurie,	
Ne chiere que d'omme joyeux.	8
Ne servir que de roy souverain,	
Ne lait nom que d'omme ahonty,	
Ne mangier fors quant on a fain,	
N'emprise que d'omme hardi,	
Ne povreté que maladie,	12
Ne hante[r] que les bons et preux,	
Ne maison que la bien garnie,	
Ne chiere que d'omme joieux.	16
Et n'est richasse qu'estre sain,	
N'en amours tel bien que mercy,	
Ne que la mort riens plus certain,	
Ne meilleur chasty que de luy,	20
Ne tel tresor que predommie	
N'engoise qu'en cuer convoiteux	
Ne puissance ou il n'ait envie,	
Ne chiere que d'omme joyeux.	24
Que voulez vous que je vous die?	
Il n'est parler que gracieux,	
Ne louer gens qu' après leur vie	
Ne chiere que d'omme joyeux.	28

¹ Indicated as *J.* in the footnotes.

3 [si] from *J.* 5 The line has its proper length in *J.*, where *de* is left out.
 6 *J.* *N'angoisse que cuer convoiteux* (see l. 22). 7 *J.* *Ne puissance ou il n'ait envie.* 9 *J.* *qu' au roy.* 10 MS. *ahontey.* 17 *J.* *Ne r. que d'estre.*
 20 MS. *chastey.* 22 This line is left out in *J.* (see v. 6). 23 *J.* *Ne paistre qu'en grant seigneurie.*

[BALADE BY ALAIN CHARTIER.]

(1)

Ther ne is dangyer / but of a vylayn,	[leaf vj. back]
Ne pride / but of a poure man enryched,	
Ne so sure a way / as is the playn,	
Ne socour / but of a trewe frende,	4 There is no road so sure as a level one,
Ne despayr / but of Ialousye,	
Ne hye corage / but of one Amoureuse,	
Ne pestilence ¹ / but in grete seynorye,	
Ne chyere / but of a man Ioyous.	8 and no cheer but a joyous man's.

(2)

Ne seruyse / lyke to the kyng souerayn,	
Ne fowle name / but of a man shamed,	
Ne mete / but whan a man hath hungre,	
Ne entrepryse / but of a man hardy,	12 There is no foul name, but of a man who is shamed.
Ne pouerte / lyke vnto maladye,	
Ne to haunte / but the good and wyse,	
Ne howse / but yf it be wel garnysshed,	
Ne chyere / but of a man Ioyous.	16

(3)

Ne ther is no rychesse / but in helthe,	
Ne loue / so good as mercy,	
Ne than the deth / nothyng more certayn,	
Ne none better chastysed / than of hym self,	20 There is no riches but in health.
Ne tresour / lyke vnto wysedom,	
Ne anguysshe / but of ay herte coueytous,	
Ne puyssaunce ² / but ther men haue enuye,	24 There is no treasure like Wisdom.
Ne chyere / but of a man Ioyous.	

[Envoy.]

What wylle ye that I saye?	
Ther is no speche / but it be curtoys,	
Ne preysyng of men / but after theyr lyf,	
Ne chyer but of a man Ioyous.	28 There is no cheer but a joyous man's.

Caxton

¹ Caxton may have read *peste*.—P. M. ² *orig.* pnyssaunce

GLOSSARY.

adlouestest, 1/25, urgest, bringest forward.
 adnewe, 15/5, renew? But see footnote.
 appetyeth, 3/5, Fr. *Appeter*. To couet, long for, lust after . . . affect, fancie, desire much.
 asseged, 11/18, Fr. *Assié* . . . Besieged, beleaguered.
 aualed, 6/1, debased.
 auctoryse, n. 15/5, authority, oppression. Fr. vb. *Auctoriser*, *Authoriser*.
 aygrelly, 15/3, sharply.
 barat, 15/27, cheating.
 benediction, 12/14, good name and fame; good place, office.
 Caduque, 10/1, Fr. *Caduque*: com. Fraile, caduke, feeble, ruinous, readie to fall, vnable to support it selfe.
 Cenacle, 11/10, Fr. *Cenacle*, *Senacle*. A height, or storie in a building.
 conne, 4/26, 8/2, know how to, be able, can.
 corage, 3/7, heart, spirit, mind.
 courtour, 7/25, courier, runner, runner.
 courteynes, 5/13, ? courts, or cabinets.
 Curvall, or courtly, 4/29.
 deffye, 14/3, Fr. *Deffier*. To mistrust.
 despoynement, 5/28, loss of office, fall.
 disaccustomme, vt. 7/19, put out of custom or habit, change.
 domageus, 8/19, hurtful.
 droytes, 10/21, 14/1, Fr. *Droict* . . . right, law . . . equitie . . . a mans due . . . priuiledge . . . power
 dyspoureyed, 14/26, unconsiderd, ill-considerd, Fr. *Despourueu*.
 empesche, vt. 2/1, Fr. *Empescher*. To . . . pester, trouble, disturbe, incomber.
 enclose, 16/22, enclosure, walls.
 enfayned, 10/20, hypocritical, untrustworthy.
 enhaunce, vt. 4/30, 5/18, 6/3, 24, advance, exalt; enhaunsyng, 5/26, 7/1.
 enloyed, 2/19, glad, rejoiced at.
 enpayre, 7/13, Fr. *Empirer*, make worse.
 enpeschyng, 4/3, Fr. *Empeschement* . . . a let, stop, hinderance, disturbance, comber.
 eschaufed, 13/1, heated.
 ewrous, 5/15, 15/21, Fr. *Eureux*, *Heureux* . . . Happie, blessed . . . prosperous, luckie, fortunato.
 exercite, 3/21, Fr. *Exercice* . . . vse, practise, action.
 fayntyse, 13/18, pretense.
 fortunéd, 15/24, Fr. *Fortuné* . . . Fortunato, happie, luckie; also, made fortunate, blessed with good hap.
 fraunchyse, 2/20, 9/15, Fr. *Franchise* . . . freenesse, libertie, freedome.
 fynably, 16/16, Fr. *Finablement*, *Finalement*. Finally . . . at the last; in summe, in conclusion, in the end.
 grymmeth, 6/25, 15/2, looks grim, frowns at.
 haunte, 19/14, Fr. *Hanté*. To . . . resort vnto; to be familiar with; to conuerse, or com-
 merce with.
 indewly, 11/3, unduly.
 machyne, vt. 12/9, scheme; Fr. *Machiner*. To machinate; frame; contrive, deuise; to
 practise, plot, conspire against.
 meschaunte, a. 2/33, 14/23, 18/22, Fr. *Meschant*. Who has no chance, unlucky, miserable.
 meschef, 5/25, mishap, ill fortune.
 mesprysement, 3/9, undervaluing, disdain.
 misprysest, 3/7, Fr. *Mespriser*. To disesteeme, contemne, disdaine, despisc, neglect, make
 light of, set nought by.
 mondaynes, 9/31, Fr. *Mondain* . . . mundane, worldlie, secular.
 nouryshe, 11/27, Fr. *Nourrisse*, *Nourrice*: f. A Nurse.
 ouerseen, 3/13, deceived, mistaken.
 ouerthrowe, vi. 6/12, tumble over, upset.
 poursewe, 8/16, 5/32, Fr. *Poursuiv* (an old word), as *Poursuivre* . . . eagerly to follow or
 chose; earnestly to proceed in, or goe on with.
 refuse, 9/20, Fr. *Refuse*. Refuse.
 resteth, 5/19, there remains.
 saye, n. 11/11, talk, gossip; or vb. (hearing men) talk.
 surmounte, 15/6, Fr. *Surmonter*. To surmount, surpasses, get before . . . to subdue, vanquish,
 ouercome.
 theue, 15/4, thence?
 tonne, n. 9/18, barrel.
 vnpourueydly, 11/24, without forethought, unpremeditatedly, Fr. *Pourueoir*, *Pourvoir*, to
 provide.
 verbal, or ful of wordes, 10/21.
 vermyne, n. 9/3, bugs, &c.
 wythdraught, n. 7/23, withdrawing-room.

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	5	6 6	Original Series.		
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For 1886	...	211 12 7	Chaste Wife ...	185	13 6
For 1887	...	3 4 0	No. 85. The Three Kings of Cologne	106	2 0
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Less commission	...	9 18 0	Circulars ...	631	3 6
Extra Series { For back years	...	147 17 0	Extra Series.		
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Sales in 1885, Original Series	...	12 14 0		331	11 3
Do. Extra Series	...	30 3 4	GENERAL ACCOUNT:—		
	...	33 14 0	Copying, Glossary and Index, O. S. ...	50	7 6
			Do. E. S. ...	22	6 0
			Contribution towards printing Dr. H. Hupe's	5	0 0
			Essay on Cursor Mundi ...	10	0 0
			Warehousing Stock, 1885 and 1886	10	0 0
			Clerk ...	2	10 0
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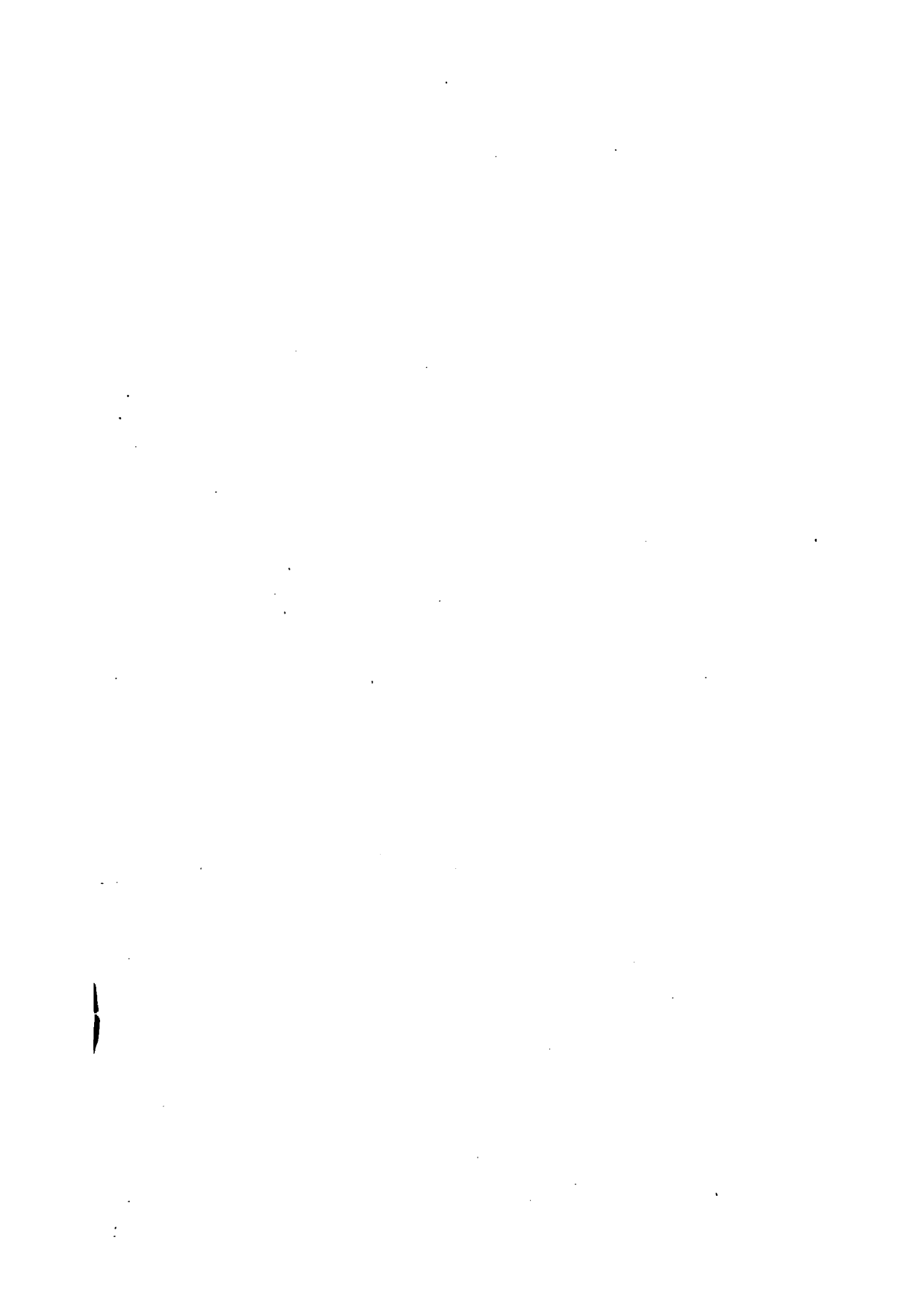
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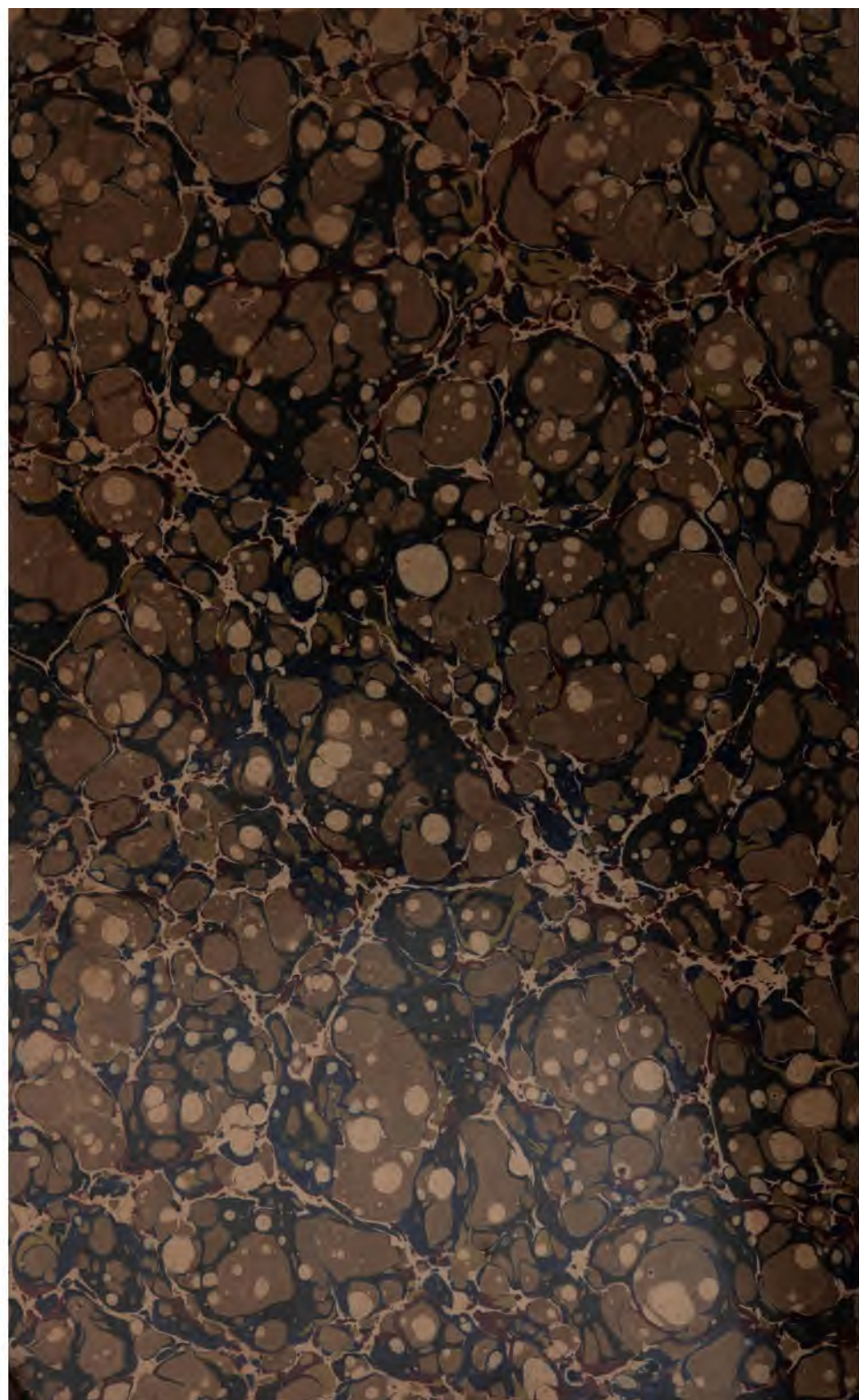








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